UHURU

BLACK COMMUNITY NEWS SERVICE

Vol. 1 No. 23. June 22, 1970 | 2554 St. Antoine St. MONTREAL CANADA | PRICE 10¢

BLACK EDUCATION PROGRAM: Its Role and Responsability

The necessity for a Black Education Program and its eventual recognition as THE educational process for black people has aptly been stated by one of our black giants of the Twentieth Century, Dr. DuBois.

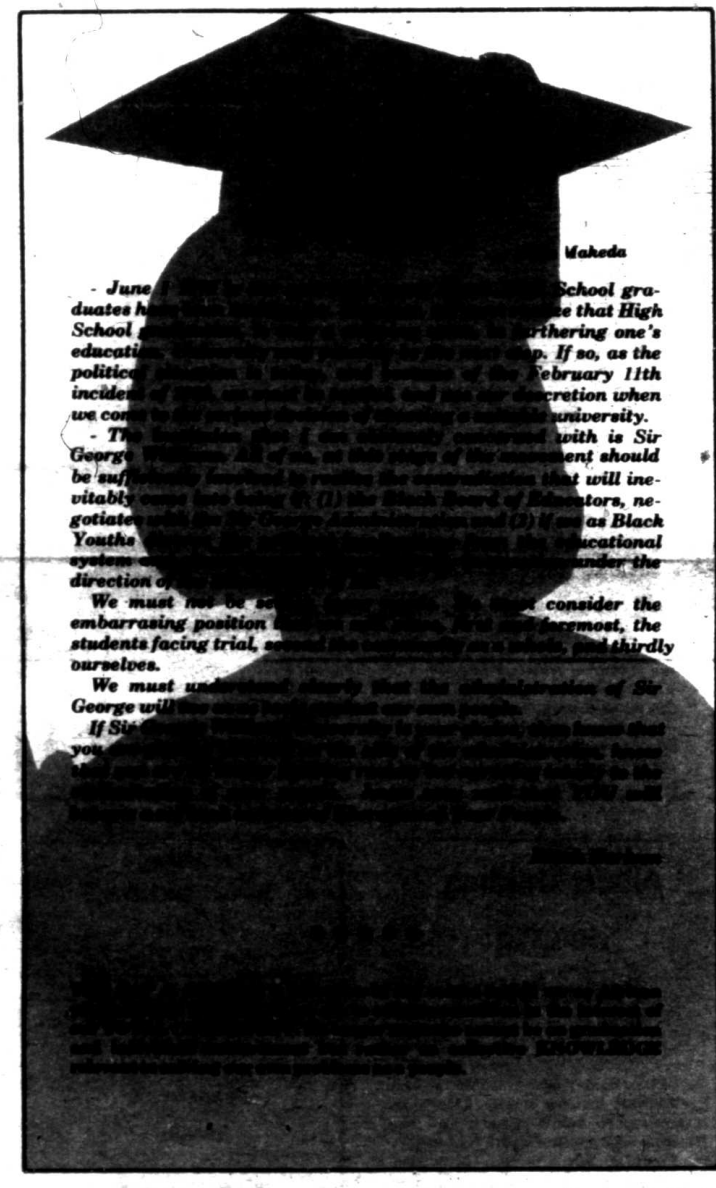
"After the Egyptian and Indian, the Greek and Roman, the Teuton and Mongolian, the Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American World, --a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation: this double consciousness, this sense of always looking at one's self through the eyes of others of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One even feels his twoness -- an American, Negro; two souls, two thoughts, two unreconciled strivings, two warring ideals in one dark body, whose dogged strength alone keeps it from being torn a sunder."

Black education must take these forces into consideration and seek to make these forces—Reality. These forces are revolution and nation-building. Education which does not seek to achieve these goals is irrelevant to Black People. Although these forces fuse, they also have separate characteristics. Revolution is the process of struggle toward the objective: nation. Revolution must give definition to the nation. Revolution must call for and act to end white supremacy, colonialism, and oppression embodied in Western ideas and individuals which affects and infects the existence of black people. The process of nationhood must conceptualize and structure the projections and possibilities of future black existence. The Nation must be defined in terms of human materials and historical-cultural resources, of the people.

The Black Education Program has as its purpose the sustenance and revitalization of these Black values, which also include undying love for black people, the recognition that all black people are Africans, that the spirit ofUjamaa -- loving cooperation is the natural spirit of Black People and that security respect and equality shall be the foundation of Black life.

The Black Education Program also purposes to encourage Black people to understand the disciplines of science, mathematics, and other technical areas, as it applies to a liberated black existence. It will seek to provide an arena for the perfection of those skills necessary for the maintenance of a Black Nation. No nation can be built on love alone and our people must thoroughly understand that the study of, and involvement in, science is a cornestone to our eventual liberation. We must reclaim our facility in mathematics and science which were, in fact, originally creations of our people.

The functions of education is twofold: one, to sustain the culture of a nation; and, two, to develop skills which will satisfy the needs of the nation.



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We must [illegible] consider the embarrasing position [illegible] foremost, the students facing trial, s[illegible] thirdly ourselves.

We must u[illegible] of Sir George wil[illegible]

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The Black Education Program will take a total rather than a fragmented approach to the education of Black people. This necessarily means, constant and thorough involvement of all levels in the Black Community, both locally and world-wide: Afro-American (locally) or in a Pan African (world wide) context.

The Black Education Program realizes that the necessity of control is vital to every level of black endeavor. There is no substitute for black control in the movement of black people toward liberation. No program which has as its goal contribution to the liberation of black people can be the black community.

In essence, we will, through Black Education, define for ourselves the relationship between our history as a people and our present situation, so that we may better undertand how we must create our future.

The main emphasis of the Black Education Program will have to be toward liberation of Black People. As June bug Jabbo Jones says, "Those who are oppressed cannot look to those who oppress them; in this case the Nation, to deal in any way, with the nature of their oppression." Since education should serve to expand the minds and spheres of action of the people involved in it, Black Education must prepare Black People for the most complete self-expression which must, in fact, be liberation and self-determination.

The question of liberation, however, cannot be dealt with concretely until the people seeking it are prepared to effectively separate themselves—in terms of attitude, basic social structure, and technology—from the oppressive and draining forces which surround and permeate them. The Black Education Program must then be dedicated to preparing Black People for the ultimate state of separation which must exist in order to assure liberation and maintain it -- once it has been gained.

Black Education will take the position that the logical extension of separation must be the construction of a durable and productive nation -- a nation which must survive the dying spirit of a society which has both encased and dispersed its people, its energies, and its potential for centuries. Nation-building, then, must be the end-product of Black Education and the beginning of a lasting and meaningful Black Peoplehood. Whether that nation is to be a collection of enclaves or a geographical location, existing within or without of Canada, is a question we must ultimately answer as a people. Yet, the Black Education Program recognizes the necessity for Black People to be prepared to face and decide that question in the foreseeable future.

UNDYING LOVE AMONG BLACK PEOPLE

The Black Education Program shall seek to develop a relationship among Black People that manifests itself as service to the Black Community. The Western selfish individual concept of "me first" must be superceded for an African co-operative family concept of Ujamaa. Blackness must change its emphasis from that which is seen, such as Afros and Dashikis, to that which is necessary, such as living and working with Black People to achieve our goal of liberation.

Those Black persons which are trained for various professions must come family whose interest supercede their own.

A Black doctor would distinguish himself from his white counterpart by working in the Black Community that most desperately needed his talents. The Black doctor would seek *only to make a living* and not accumulate great amounts of wealth, and in turn the Black community would support him, and he would serve that Black Community.

A Black doctor would also devote himself to encouraging Black youth to become interested in medicine and serving the Black community. The Black community in return would pay for the education and training of the doctors who would come back to serve them. The same model would apply to all technical and professional areas -- e.g. architecture, engineering, food processing, biology, chemistry etc.

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Educational Appeal

Dara Maheda

June 1 1970 is the year that many Black High School graduates have been waiting for. However, we must realize that High School graduation, is only a stepping stone, in furthering one's education. University may possibly be the next step. If so, as the political situation is today, and because of the February 11th incident of 1969, we must be tactful, and use our descretion when we come to the serious decision of choosing a suitable university.

The institution that I am obviously concerned with is Sir George Williams. All of us, at this stage of the movement should be sufficiently involved to realize the contradiction that will inevitably come into being if: (1) the Black Board of Educators, negotiates with the Sir George Administration and (2) if we as Black Youths divorce the political implications from the educational system and choose to go to the university in question under the direction of the Black Beard of Ed.

We must not be selfish inour needs. We must consider the embarrasing position that we will place, first and foremost, the students facing trial, second the community as a whole, and thirdly ourselves.

We must understand clearly that the administration of Sir George will use us as tools against our own people.

If Sir George Williams University is your choice, then know that you are placing yourself on the side of the administration, know that you are no longer fighting racism but agreeing totally to the victimization of your people. know very well that YOU will become a set back in terms of liberation of Your People.

Black Horizon

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THE CAP & GOWN is a reflection of the values which we as African people MUST REJECT, if we are to educate ourselves in the interest of our TOTAL COMMUNITY. No longer must the accent be on graduation and individual achievement but rather on collective KNOWLEDGE relevant to salving our own problems as a people.

The Editor:

I READ YOUR EXCERPT of a speech by the Prime Minister of Trinidad and Tobago, Dr. Eric Williams, (vol. 1 no. 22), and I commend you on your honesty and sincerity. I must say, though that you have made a great attempt to confuse my mind, and I imagine you have succeeded in confusing the minds of many people. In the process, you have overlooked one basic purpose of a supposedly progressive newspaper like yours, and that would be to give a certain amount of political direction.

When you print an exceedingly creditable article with statements to the effect that Williams is for black power, or that he only bought arms from the U.S. (contrary to the fact that the U.S. would be only too glad to give arms to any negro who would help Nixon suppress Blacks), many would ask: why did the "Black Power Boys" make so much fuss in Trinidad when Williams was on the same side? They were simply "trouble-makers". If you think the masses would see the contradictions resulting from Williams' past actions, you are dreaming. Perhaps before I should assume that was your motive, I should ask who's side you are on?

At present, Williams has slapped a charge of sedition on Geddes Granger, Dave Darbeau, and others, and this was after his high court had ordered the release of these brothers who had been arrested on cooked-up charges. These brothers have gained the support of many thousands of people, but they have exposed Williams' support for foreign domination and white racist oppression (not support for Black Power) of the Trinidad people. For this they have to be locked up as long as the Prime Minister sees fit. This is only one of the many contradictions.

Mr. Editor, I do not object to you publishing something on Dr. Williams but do not leave it hanging in the air to create the impression that Williams is sincere or progressive. Point out the discrepancies and the hypocricies behind his behavior. Further more, if the adjacent (Black Power in the Caribbean) was meant to be ironic, then I do not think it was effective in that respect.

I must point out that you have confused my mind - not on my views on Eric Williams, but rather on the political ideology of your supposedly progressive paper.

A Subscriber.

Editor's Note

Dear Subscriber.

The purpose of printing the speech has already been served by your reply. You not only gave us the necessary feedback, but quite clearly showed up the contradictions. Our Newspaper's success in educating can only be judged by letters like yours and perhaps if everyone has read and learnt as you have, then we are doing our job. We had hoped that others after having read Uhuru before would not have associated us with William's attempt to fool the people, but would have recognized the contradictions and noted the way that people like Williams attempt to excuse themselves. Thank you for setting the issue straight. . .

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EDITORIAL

It has often been said that if there is such a thing as sin, then poverty is the greatest of them all; it is like a trap from which there is no escape and the only ease from it is an opening to crime. In this system in which we live, the poorest people are Black, even after the fact that we as a people have endured slavery and genocide to enrich and build white western society; what is even worse than this unpardonable crime is the fact that some white people still live on our poverty and infact exploit it for their own crooked ends. The slum lords are very good examples, as also are the drug peddlers and prostitution and slum shopkeepers, but the most immoral, shameless, and criminal of all are the aggressive corrupt police and the degenerate social welfare workers. There is no level to which these people will not stoop. When one considers a welfare officer refusing a Black woman help until she proceeds to take civil action against her hospitalized husband, when one considers a welfare officer refusing an expectant Black mother of five children help until she takes action against her husband who is out searching daily for a job, when one considers a welfare officer refusing to give a Black woman more than $19.00 a week when that is barely enough to eat let alone live, far more to pay for transport to look for a job, then one has to begin to understand why crime can never end, why injustice is a word too weak for Blacks, why there can never be a "Just Society' in North America. Furthermore, when welfare officers demand complete subservience from Black clients to the point of suggesting prostitution to some of our mothers and daughters as a means of supplementing their income for their own livelihood, when welfare officers on delivering furniture refuse to allow recipients to keep their receipt, when they refuse to buy items at the stated price, but buy second rate ones and keep the change, when they demand sexual favors and suggest to our youth the stores which can be stolen from more easily, then it is not only time to have an investigation, but a thorough clean up of these criminals in responsible positions. The welfare system itself is no good for not only does it leave one at the mercy of one man's whims and fancies, but it is in itself in efficient. For example one sister has a pre-school age child and works to support her, but her income is no higher than that of her white neighbour who is on welfare with a pre-school age child; another sister has several children who cannot even get to see a doctor when required - not enough and too infrequent money from welfare; still another Black mother took her child to the doctor to replace a broken pair of glasses, only to be refused service on the grounds that the welfare office takes too long to pay its bills; finally there is the case of the welfare officer who refused a pregnant mother welfare even after her doctor had asked her to stop her work since she had a high risk pregnancy case. The welfare officer did not think that her doctor's judgement was correct. If this child or its mother dies, no one will probably hear of it, but murder will have been committed against Black people for which there will be no justice.

However, the point to be raised here, is that once again we at UHURU have been able to bring to light another facet or facets of injustice as they adversely affect our community, and we once again implore this community to get together for its own benefit. There are more problems for us to tackle than we have people, but it would be a darn sight better to organize, to work on these for our own safeguard and well being, than to be running around trying to gain the favour of white people, or questioning each other on their place of birth. Those immigrants who refuse to become part of the Black community will be forced to choose sides, while the rest of the Blacks who feel part and parcel of the community MUST organize. If we cannot as a people be treated with dignity and with the barest hint of justice then we cannot feel co-operative to the corrupt police, or responsible for his safety in our community.

Albert Harding Hearing Preliminary

Staff Reporter

A 16 year boy old testified at the Preliminary hearing of Albert Harding last week. He told the court that he, Harding and another youth had met at La Ronde on the afternoon May 23rd and discussed "pulling a job". The youth also said he saw Harding shoot Heinz Huer, the restauranteur of the Mus-Mus Restaurant. Coroners report earlier showed that Huer died as a result of injuries received in the shooting. Also testifying at the trial was the victim's partner and a provincial Medico Legal Institute ballistics expert. The victim's partner identified Harding as being the only armed member of the trio. The ballistics expert testified that he had established that the bullet which caused the victim's death was fired by the sawed-off rifle which police had submitted to him. The defense admitted that the rifle, before the court, was one located by police on information given by Harding.

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Is there Such a Thing As Black Capitalism?

Sir:

In the past few years, just about every piece of Black published literature I have read dealt with the upsurgence of Black culture and heritage, Black education, Black religion, Black dress, Black this, and Black that; but hardly a mention of Black socio-economic changes, and industrial and business structures created by th Black communities of Canada.

The non-use of the term "Black Capitalism" is duly justified, because out of the approximately 93,000 Black in Canada, less than one tenth of one per cent of the 500,000 businesses in Canada are Black owned. Thus, it is no wonder why the Black community as a whole is at the bottom of the "economic mud pile".

We may give very dogmatic reasons as to why the situation is so. We may relate to the many practices of race discrimination and prejudice in employment; or we may state that the aspiring Black entrepreneur has much more trouble in securing loans from banking or loan institutions; or obtaining insurance or contracts from large firms.

The Black community has sat back for many years and have taken the afore-mentioned in stride, and have silently wondered: "What else can I do?" The Black economic situation at present, has deeply cut into the social, educational, and all other facets of the Black community. I say that we have spent too much time (some of it put to good use) dealing with "Black versus White." attitude and Black seperatists viewpoint, and other trivialities. It is high time we got down to the main neccessities of life in North America: to be fed, clothed and housed!

It is a good thing for the Blacks to know of their heritage, their art and literature, their language and their mores and folkways; but who do we teach these things to when our children become ill or die of rat bites, or when they are too hungry or ill clothed to attend a school for academic instruction. Yes, food for the mind is great, but what about food for the stomach?

Let us begin to rearrange our own values, and not fight the battles of the white middle class North American society by rebelling against Capitalism and all of its so-called evils; but instead take the good out of the present system and make use of it for the good of the Black Community of Canada.

"PROCEDURES TO BE TAKEN TO CHANGE THE PRESENT SITUATION"

To alter the present economic dilemma of the Black community, certain steps must be taken, for example:

1) The negative attitude or feeling that we cannot succeed in business and industry must be reversed. The new attitude has to be: "We can and we will".

2) The Black community in general must become aware of the dollar value in business, and realize that their earned dollar when spent, does not return to the community to upgrade the educational, cultural, and social atmosphere; but instead, this money enters the pockets of the white structured society where it is used to oppress, repress, and undress the Black community. (in other words, the dollar is now working agianst the Black community to keep its people in its place -porters, domestics, waitresses, waiters, etc.

3) There must be a willingness of

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WHAT UNITY ??? TIGHTEN-UP

by Leon Jacobs

In several discussions which have taken place during the last year or so, one of the most recurring questions has been "What are the forces which create divisions within the Black community?" Suffice it to say that many replies indicate that the divisions are created by the sociopolitical structure under which we live i.e., the colonialist tactic of divide-and-rule; a rather simplistic answer, applicable at only a general level. But when we apply this analysis to a specific situation, to a specific social reality, we realize that there are Black people and organizations who act in complicity with this structure - either overtly or covertly - and, therefore, are responsible for much of the division which occurs at a local level.

People who are not too involved in community affairs usually regard the Black community as divided into the traditional moderate/radical dichotomy. But whether or not some people are willing to agree - the Black community in this city is also divided, in a broad sense, between those who adhere to an 'immigrant Caribbean philosophy', and those whose orientation is toward the Montreal community, although these distinctions are not mutually exclusive. Examples of what is meant by an 'immigrant Caribbean phisolophy are: (a) those who take the money/degree and run; (b) those who exclude themselves from the local Black community by forming particular Caribbean colonies in this city, with as little contact between them and the indigenous community, as possible; and (c) neocolonialists - who operate within the framework of a Black community which they apply the tactics and organizational forms of the British master under whom they were trained, and in the interests of the English Canadians, and Americans who are the masters of their butts!

There is yet another class of people amongst whom ethnic origin is a relatively unimportant phenomenon. These can be called the "Black Bourgeoisie." - I know no national boundaries where the "Black Bourgeoisie" are concerned!

I realize that many people would rather not discuss the ethnic philosophical divisions within the Black community. But, then again, there are people who realize that the future of the Black community in this city is, in part, contingent on answering these types of questions. And if people are sincerely concerned about the future of the Black community in the city, they must, of necessity, address themselves to these types of questions - and not to sloganizing about some vague concept of 'black Unity' whenever a concrete issue is raised.

Feb 11th and the Black Community

Feb. 11th provided an example of what we must view as intra-community schism creation. Early publicity circulated about the original charges against Anderson all made reference to charges made by 'six West Indian students' - not Black, but West Indian, which was a forecast of how white Canada, and Babylon, would analyse the situation through its media. That is, by using such themes as cultural shock, differential educational standards and systems, and oversensitivity on the part of Blacks. So that the tone was set, and the Black community in this city could not be expected to receive much information which contradicted that of the media i.e., West Indian students caused the trouble.

What happened on and immediately following Feb. 11th was that a broad segment of the Black community became involved in helping our brothers and sisters who were being held in jail without bail. They pooled together money, time, and skills, etc., it brought many diverse peoples together in a common cause.

What occurred next was that the Thursday Night Rally (which was created as of Feb. 11th and became the gathering place for the people active in helping free the arrested people) gradually became more and more exclusive, and stagnated to the level of a springboard for opportunism, power-plays, and fêtes. This effectively ran many people off, and left a nucleus of people who were for the most part, talking to each other -- rhetoricians.

So what began as a organization involving a broad segment of the Black community of Montreal degenerated into an organization which was, de facto, as exclusive as any fraternal organization. What happened during this period of change was that the Black community of this city came to the aid of some Black people in a crisis situation was one of a series of events, which has helped maintain a great deal of distrust within the community. And people have the termerity to ask - "Where is this distrust?" or "Where are these divisions" - which are extremely naive questions. Especially after watching how the relatively politically inactive segment of our community was dismissed after responding positively to a crisis situation, and after working diligently to help Black people get out on the street. People have asked - "Is this what you mean by Black Unity?"

When viewed in this light it isn't difficult to see why many who became disenchanted with the events following Feb. 11th, as did I, and who associate this event with "those West Indian students," would naturally distrust, to some extent, anything which might be remotely associated with it, or them.

There are also activities which are engineered by forces outside of the Black community, which serve to divide it, or help to prevent this community from acting together. Some trotted out in front of a microphone and or camera to, ostensibly, speak about some organization or event. But in reality, these people are being used as 'valid representations of the Black community of Montreal'. This tactic is a variation on the old use-the-Black-athelete - or - entertainer-to-represent-all-the - niggers - in the - world trick, which had been used quite successfully on a board scale, particularly in "Babylon". Today it is the professional, the academic, or the intellectual who have been substituted in place of the athelete or entertainer. Often it's even difficult to distinguish between, say, the academic and the entertainer - as some academics are good entertainers. It is from this pool of individuals that the city elders select their "acceptable niggers" - and it is to these people that they run with their microphones for their 'sample' of the Black community.

"Since they are different in nature, the contradictions between our lives and the enemy and the contradiction among the people must be resolved by different methods. To put it briefly, the former are a matter of drawing a clear distinction between ourselves and the enemy, and the latter a matter of drawing a clear distinction between right and wrong."

AN OPEN LETTER TO THE BLACK COMMUNITY

Dear Brothers and Sisters,

This society in recent years, has devoted a great deal of time, money, and attention to white middle class kids who have come to Canada to resist the draft and military service. However, not much information has been made available to the Black Community dealing with the situation of our Black Brothers who come to Canada for identical reasons. Since the immigration status is geared for the middle class, the Brother has a harder time getting immigration status in Canada.

Canada, to the Brothers, is a strange and lonely land compared to the areas of high Black concentration where many have come from. The Brothers usually come here with little money, no place to stay, and often with little time to prepare before coming.

The existing white anti-draft organizations are grossly inadequate for helping these Black Brothers. Not only are they incapable of understanding or identifying with the Brothers or with the pressures and situations that they have lived with all their lives, but often the members of these organizations are racist.

Black war resisters who are in need of temporary housing, which represents the manority, are placed in hostels by these organizations. Having lived in a few such hostels, let me describe them to you. First of all, the people in them are all white draft dodgers and deserters and their girlfriends or wives. The draft dodgers and deserters are scared, extremely self-centered, suspicious of all strangers, and are usually on drugs. Some of them are from the South, and most of the rest are just as racist. There have been cases, in Toronto, where a Brother has had all his money or clothes or other personal belongings stolen; and they even steal from each other.

I think the picture is pretty clear that a need exists and BRO (Black Refugee Organization) has grown out of this need, but without the help of the Black Community, we cannot help these Brothers.

This is why we are approaching you with the hope that you will read or show this letter to your Family & Friends. We realize that you don't have much money - so we're not asking for money; and we realize that very few of you are self-employed and so are not in a position ot offer jobs to these Brothers. But we are asking that you inform us of any jobs, temporary or permanent, which you might hear about; and, most important, we need housing - free housing and inexpensive housing in Black homes. So if you have an extra room or an attic or a basement that someone could live in, please contact us.

Unity,

BRO (Black Refugee Organization)

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SOLIDARITY WITH THE HEROIC TRINIDADIAN ARMY OFFICERS AND MEN

In, a democratic attempt to avoid shedding the blood of thousands of Trinidad's dispossessed African and Indian people when ordered to do so by the parasitic and repressive minority ruling cabal headed intellectually corrupt Eric Williams, by author of "Capitalism and Slavery", a great majority of army officers and men rufused to carry out the "law and order" attack on an already defenceless people. The officers and men, who were trained at Sandhurst and other imperialist military and counter insurgency institutions, therefore reversed their roles as the main instruments of state power organised to maintain and enforce the violence and privileges of minority ruling agents of domestic and foreign exploiters over masses of unemployed and non-priviledged people, and instead became the true guardians of the people.

This defence of the right of a people to rebellion against an incompetent, immoral and repressive government -- the cornerstone of Western political theory -- that has wielded power for fifteen (15) long belt-tightening and promise-filled years with nothing profound to show for such tenure but a growing rate of unemployment and philistine and dishonest intellectual posturing, meritoriously earns the officers and men the honour to be designated: The revolutionary soldiery.

And the so-called mutinous action of the revolutionary soldiery is part of the revolutionary tradition of the Caribbean, for in 1929-when the indentured servants who made up the ranks of the St. Kitts militia were called upon to fight and defend the privileged planters of Nevis who were threatened with dispossession and removal by spanish invaders, they refused to do so and instead, in the words of John Hilton the then chief gunner of Nevis, "cryed out 'liberty joyful Liberty'." Of course, this act was termed "treacherous" by the plantocracy. Then following the formation of black military units called 'Rangers' and 'Black Shots' and two Caribbean Regiments in 1795 that increased to twelve in 1799 with recruits from the Free Black and slave population to suppress their own black brothers like the Maroons of Jamaica, the Black Caribs of St. Vincent and fight in imperialist wars, there occurred in 1802 in Dominica the rebellion of the Eighth West India Regiment, ". . .murdering some of its white officers and non-commissioned officers. . ." This rebellion was followed up by ones of ". . .black soldiers and the slaves in Trinidad, Tobago and Surinam in 1805 and 1806. . ." and 1808 in Jamaica when ". . .men of the Second West India Regiment mutined. . .and killed two of their officers. . ." Trinidad was again in 1837 host to ". . . a serious mutiny of the First West India Regiment. . ." and as usual as in most of the foregoing there were the loyalist military house-slaves who assisted officialdom as they recently did in Trinidad, to supress those who placed themselves at the side of the people.

In the 1914-18 imperialist World War black soliders of the West India Regiment garrisoned in Italy in 1918.

". . .violently reacted to the racist fetters imposed upon them by the (British) War Office. The revolt started when members of the 9th Battalion attacked their officers and severely assaulted their unit commander. . . protesting regulations that prevented black West Indians. . .from receiving increassed separation allowances like other troops, and from being promoted to any rank in the Army.

The outbreak continued for several days: men refused to work, a shooting and bombing occured (and) a 'generally insubordinate spirit prevailed'.

The 9th Battalion was disbanded. . All battalions of the . . .Regiment. . . were disarmed. . ."and a ". . .machine-gun company and a battalion of the (white) Worcestershire Regiment were sent to Toronto. . .'in fighting order with ammunition in their pouces'" to keep the Black Regiment in line. W.F. Elkins continued in the Sring, 1970 *Science & Society* to say that for ". . .many of the black soldiers the experience at Toronto -- and the unequal treatment in general during the war -- created a desire for affirmative action in the colonies against class and racial oppressors. This desire was translated into practice in July 1919 in Belize, British Honduras, when demobilized soldiers of the. . .Regiment. . .started an insurrection in which they systematically attacked the businesses and homes of the dominating class."

This was followed in December, 1919 by the great General Strike in Trinidad, in which ". . .ex-soldiers of the. . .Regiment gave their energy. . ."

The recent democratic action of Trinidad's revolutionary soldiery therefore fits into this glorious tradition, for as Elkins observed:

". . .the soldiers of . . .Regiment began the national liberation struggle that eventually led to the demise of open colonial rule in most of the British Caribbean."

No doubt, the Caribbean revolutionary soldiery and police, together with the masses and their most class-conscious leaders, despite all the feverish attempts now being made to oppose them one to another, will yet liberate the Caribbean from colonialism and imperialism and their local puppets.

The result of the heroic and courageous action of placing themselves on the side of the people and thereby refusing to indulge in reactionary suppression and blood-shedding is that Dictator-in-Chief Eric Williams and his rump Cabinet have since arrested the revolutionary soldiery and charged them with treason. The other arm of state power, the police, now armed with weapons supplied by the Venezuelan dictatorship and the United States, is reported to be using those very methods which reactionary Williams demagogically and hypocritically questioned and accused Cuba about when he asked:

". . .whether it needed the suppression of all opposition by Castro, the refusal to hold elections, and the establishment of a police state in order to achieve the very development objectives and techniques which the P.N.M. is observing with parliamentary methods and with democratic freedoms which have no parallel anywhere else in the world." (*The Nation*, Nov. 26, 1965, page 10)

We will not ask Williams why he is repressing the people and jailing their leaders, breaking up the militant Unions, prohibiting freedom of expression and assembly, banning subversive literature except "*Capitalism and Slavery*", conspiring with imperialism to keep the Eastern Caribbean enslaved, threatening to suspend elections and establishing a police state, because we now understand that the state is a machine for the suppression of one class by another, and that there is a Dictatorship of the bourgeoisie in power in the Caribbean i.e. a Dictatorship of a minority over a majority of the downtrodden masses who will come to power sooner than many think. From all reports, therefore, Trinidad has been turned into a gigantic prison-house and armed camp at the behest of a power-mad political Doctor who apparently is aiming at another fifteen years of absolutist rule, thus hoping to achieve the ambition of emulating Papa Doc Duvalier of Haiti who is President for life, of that terror-stricken country that has now become the Mecca for all the Caribbean leaders.

Totalitarianism is with us in the English-speaking Caribbean -- long before the Trinidad rebellion -- and we must all salute the democratic responsibility exhibited by Lieutenants Rex LaSalle, Raffeek Shah, Mike Baize, Brizan and all other officers and men, *in not abrogating their rights as part of the people in uniform* to engage in military chauvinism and swaggering to repress the people and consolidate the totalitarian trend.

We therefore call for the immediate and unconditional release of the revolutionary soldiery and the other political prisoners.

Glory on high to the revolutionary soldiery of Trinidad and Tobago whose example in siding with the people may influence the soldiery in the rest of the Caribbean.

Caribbean International Service Bureau

Defenders of the people of Trinidad and Tobago walk single file to court to face trial for doing their job -- Defending the People! Above Brothers Raffique Shah and Rex LaSalle from bus to the courtroom to face criminal charges for refusing to shoot their brothers and sisters.

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REALITIES OF THE SITUATION IN HAITI

L. Acacia

Yes, my blood says yes
it's the Klu-Klux-Klan
the uncle with feathers
of a bird of prey
the tonton marcoutes
those who eat the flesh of men
Rene Depestre

Haiti is an Island in the Caribbean Sea, situated close to Cuba and Jamaica; Mainland Haiti shares the Island of Hispagnola with the Dominican Republic.

In 1804 Black and Mulattoe classes of "freed men" pushed aside the Divisive stratification of caste (based on skin lightness), set up by French Colonialists, and united with the masses of slaves to defeat Napoleon's armies and proclaim Haiti the first African Republic in the western Hemisphere. Internal strife soon began, as the ruling classes, hungry with greed only revised the colonial policies to satisfy their own avarice. They divided the land and wealth of the island amongst themselves and instituted a new form of slavery of which Haitian peasants are still victims.

Fundamental Conflict

The fundamental conflict in Haitian Society has always been the question of inhumane exploitation of the masses by this ruling class. Whenever the people have risen to defend their interest, the different factions of warlords and other exploiters have always united to defend their privileges. This unity of rulers had never been so strong as it was in 1844 when peasant leader Jean-Jacques Accae formed a mini-socialistic state in the mountains of Lahotte, which fought and worked to resist the strongly knit forces of the privileged ruling class.

American Intervention

Because of continuous fighting between the ruling classes and the masses in Haiti, the economy of the small republic deteriorated. It was at this time that United States saw fit to intervene and restore to Haiti "the proper climate for imperialist capital investment." The Haitian people waged a tenacious war of resistance under the leadership Benoit Batraville and Charlemagne Peralte. History has never paid tribute to these great men or to the 200,000 Haitian families who were exterminated by American "Pacification" troops.

More than twenty years later when American troops withdrew from the Island, they left behind an administrative structure completly devoted to their interests. Under this administration a new legacy of French colonialism and racism was instituted - Dark skinned Blacks were the hardest hit victims of this regime. The division created between light and dark skinned Blacks only served to strenghthen the position of the administrating forces who kept a strong army to contain the masses and serve as arbiter of national life.

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Papa Doc Duvalier
"Nixon is my friend"

Growth of Black Nationalism

Reacting to the oppressive forces controlling them, the middle and lower class people formed a strong Black Nationalist Movement led by a few Middle class intellectuals. The leaders, however, were not particularly interested in satisfying the needs of the people, therefore when they assumed power in 1946 with former rebel Dumarsais Estine as their Head of State, they proceeded to fill their pockets by pawning the natural resources of the country to American investors. The country's economy suffered another devastating blow and a military dictatorship replaced Dumarsais Estine.

Duvalier Dictatorship

However in 1957, after a period of chaos marked by continuous deterioration of the economy, a former lieutenant of Estime and advocate of black nationalism, an obscure country doctor named François Duvalier got into power with the blessing of Washington. A few days after, U.S. colonel Heinl started training the first contingent of tonton macoutes (boguey men). The aim of this organization modeled after Adolf Hitler's SS was to keep an eye on the badly fractioned army and to serve as Papa doc's private army. The tonton macoutes have unleashed bloody repression against all opponents of Duvalier's dictatorship; hundreds of men, women and children have been shot down, and concentration camps set up. The tonton macoutes have a licence to kill anyone suspected of being against "Duvalierist order". Such atrocities have stirred horrified indignation throughout the world, to the point that even the U.S. has seen fit to disassociate itself from its own creation.

C.I.A. and Haiti

The American government sponsors right wing opponents of Duvalier (Haitian Coalition and others). At this very moment, C.I.A. agents are training Haitian mercenaries in a base situated at a farm in the state of New-Jersey, U.S.A. At the same time, 500 black U.S. green berets are training Papa doc's tonton macoutes in counter insurrectionary tactics. Relations between Duvalier and the U.S. have improved since Governor Rockfeller's visit to Papa doc; for exa nple Duvalier received 5 million dollars from the U.S. in June, 1970. This money will be used for an increase in pay of the tonton macoutes.

On the ideological front, C.I.A. agents posing as protestant preachers Anglican, Seventh Day Adventist, United Church etc.) have invaded the countryside. More aggressive than the usually lazy and complacent catholic priests, they have been able to gather quite a large following in the masses. Invariably, on Sundays, the local chief tonton macoute will get together with the white messenger of god to give virulent sermons on the evil of communism.

Papadoc Anti-Black Propagandist

Meanwhile, Papa doc's claim to be the personification of blackness, his use of anti-white rethoric, his mysticism, and bewildering barbarism are played up in the western press to justify the racist theory that African people are unable to take care of themselves. "Look at what niggers do when you give them power; if we are not there to keep order they will always kill each other".

In fact doctor Duvalier is the best propagandist (anti-Black, anti-African) the imperialist could have ever dreamed of.

Starvation

The arrogance and scandalously luxurious way of life of a minority of people in this country is almost an insult to the near starvation state to which the people are subjected. Haiti is the only country in the world whose production is decreasing instead of progressing. Here are a few facts:

Yearly income
$50.00
Daily calories
1780 units
Illiteracy
87% of population
Medical assistance
One doctor for 15,000 people
Education
Primary school, 24% of pop.
Secondary school 1.7%

The Real Enemies

To pretend that the cause of our miseries is only Papa doc is to be naive. The real enemies of our people are the merchant capitalists, plantation owners, American companies and others who exploit and maintain the masses of workers and peasant at a stage of bare subsistance in order to squeeze the maximum profit out of their labour force.

Those who hold political power in Haiti are only there to protect these exploiters while grabing what they can for themselves. Duvalier is only the logical conclusion of the development of a society dependant upon the whims of profit seeking capitalists.

Anyone replacing Duvalier in power will have to follow his footsteps if this unequal distribution of wealth is perpetuated.

Second Front for National Liberation

We are an African people whose destiny it is to develop socially, economically, and culturally so that we can contribute to the evolution of mankind. We cannot achieve anything unless our future ceases to be determined by some computer hidden in some dark corner of Wall Street. Everywhere in the great empire of the United States of America, battle fronts are emerging. In Haiti, a second front for National Liberation has seen the light. The Unified Party of Haitian communists along with other progressive groups have intensified armed confrontations with the tonton macoutes and pro-American forces in the country. History has taught us that as our liberation struggle gains momentum, the U.S. will give more planes, tanks, and other deadly weapons to the mercenaries of doctor Duvalier and we know that we will defeat them but we will then have to face the soldiers of the American empire armed with more powerful weapons conceived to burn the flesh of our children.

We are aware of the fact that the road to independence is drenched with the blood of our best warriors but we also know that the fall of Duvalier and American Imperialism is near.

Black Education *Con't Page 1*

WE ARE AFRICANS ALL

"We are an African people whe ther we live on the continent of A frica or in the outlying areas of the American continent, Europe, the West Indies, etc." (June bug Jabbo Jones, Buttermik Bottom Address, Atlanta, Georgia, 1957)

It is essential that Black Education provide a setting -- both physical and emotional -- for the strengthening of current vaguely perceived ties between Black People throughout the world. This will mean the institution of methods of communication and vehicles of exchange which will serve to bring together the information and talents of all Black People everywhere. Methods of communication could include use of independent media to project an accurate image of various sectors of Black life and the interrelation of those sectors. Plays, documentaries, films, and literature will be televised and otherwise broadcast with a central theme of "We are Africans all" -- emphasizing the common need for and active participation in the movement toward liberation.

Various kinds of exchange programs between African, Caribbean and North and South American Blacks will lead to a knowledge of -- and more importantly -- an empathy political, cultural and economic with Black people in those countries.

The Black Education Program will include in its activities a series of group-travel plans through which students will be able to visit, work and learn in various areas of this country Nova Scotia for example -- and the rest of the Black world -- e.g., the Caribbean, Africa and Latin America.

In this way, real contact will be established and maintained between Black People in countries around the world and Black People in Canada. For participants in the Black Education Program, the physical exposure to other Black populations will make the study of Black People much more concrete, and will reinforce the importance of techniques and principles used in struggles of liberation all over the world.

Many aspects of black culture have been lost or transformed through time. One of these very important aspects which can be seen among Black People is in our homeland. We can never achieve liberation and nationhood for ourselves as a people until we adopt Ujamaa as a guiding force in our daily lives.

We must live and cooperate with our brothers in our daily activities if we ever are to build a nation. No individual by his personal merits will ever accomplish the goal of Black Liberation. This goal can only be achieved by a concerted, cooperative, and enduring struggle by our people.

SECURITY, RESPECT AND EQUALITY

Meaningful education for Black People must ensure security; for without security, no other achievements can have any meaning. Black security must mean security from hunger, sickness, and shelterlessness. Black security also includes a psychological well-being. As a family, we must show love to all family members and thereby express a love which brings security.

Respect represents a basic principle which, through the Black Education Program, must be strengthened as a key aspect of the Black Nation. The showing of respect for all people also increases the dignity and security of the Nation.

The Black Education Program will stress the equality of all brothers and

Con't... page 8

CHECK POINT

CALIFORNIA:

The state court of Appeals reversed the 1967 manslaughter conviction of Huey P. Newton, Minister of Defense of the Black Panther Party. The reversal was later upheld by the California Supreme court and a retrial has been ordered. Inspite of this decision, no bail has been granted.

BROOKLYN, N.Y.:

Blacks and Puerto Ricans of the Brownsville Community of Brooklyn responded to the inadequate public sanitation services by burning their own garbage last week. Firemen were kept busy throughout the week while scores of police patrolled the area intimidating as many people as possible.

GUYANA-VENEZUELA:

Officials of the Governments of Venezuela and Guyana, began exploratory talks to lay the foundation for discussions at a future date between top - level parties of the two Governments with the view to a peaceful settlement of the border dispute between the two countries.

MONTREAL:

"Canada's most liberal University" (S.G.W.U.) recently announced that students who were found guilty of charges laid against them by the University in February of 1969, are free to apply for re-entrance into Sir George this year. Those students who were not convicted of any charges can return without applications.

This is another in the series of moves made by the University officials to soothe the Black public into believing that S.G.W.U. is not so bad after all. The administration still reserves the right to refuse certain applicants.

ABIDJAN, GUINEA:

Guinea's President Sekou Toure says his country now recognizes the Cambodian Government-in-exile of Prince Norodom Sihanouk as the only legitimate government of the Southeast Asian country.

According to Radio Conakry, the President condemned imperialist aggression in Cambodia, in a speech at a mass tally to celebrate the 23rd anniversary of the ruling Democratic Party of Guinea.

DAR-ES-SALAAM:

The further use of radio as an instrument against colonialism and for development was discussed between Tanzania and the People's Republic of China. The talk preceded the handing over of two new antennae for the Mabibo radio transmitting station put up through technical assistance by the People's Republic of China.

Chinese and Tanzanian officials discussed possibilities of further assistance from the People's Republic in the field of broadcasting. They emphasized the use of radio in the fight against colonialism and racism especially in Southern Africa and its domestic use as an instrument for education and development.

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UNITED NATIONS REPORT

by Winston Berry

United Nations - On May 22 a group of United States Naval Attaches began a 15-day visit to "Portuguese" Guinea and the Cape Verde Islands, according to a cablegram received by the American Committee on Africa from Amilcar Cabral, secretary-general of the Party for the Independence of Guinea and Cape Verde. More than two-thirds of Guinea (Bissau) has been liberated from Portuguese rule.

Mr. Cabral's cablegram was really an appeal to all Americans. It read, in part:

"This is to inform you of the current 15-day visit to Bissau by a group of American Naval Attaches. We would appreciate every effort on your part to condemn once again this proof of American complicity in the criminal Portuguese colonial war against our African People."

For the past seven years a colonial war of independence has raged in Guinea (Bissau) between the 600,000 Africans and the Portuguese armed forces. The Portuguese colonialists have used military supplies furnished by its allies in NATO, principal among which is the United States. Every weapon, from aerial bombardement to napalm, has been used against Black freedom fighters who have challenged Portugal's contention that this African country is an overseas "province" of Portugal.

This armed fight for freedom hounded U.S. Secretary of State William P. Rogers everywhere he went during his visit to 10 African countries last February. Rogers had to respond to the sharply expressed views on this topic by Africans who could not understand why the United Stated policy always seemed to favor white minority regimes. He chose Kinshasa, capital of the Congo, to respond to these African views in a speech.

"One cannot fail' 'to be struck by the deeply felt desire of the leaders of independent African nations to assist other African populations who have not yet had an opportunity to express their own self-determination," Rogers told a group of U.S. diplomats in Kinshasa, February 18, adding:

"This 'unfinished business' of the emergence of Africa is something with which we are and will remain identified."

The question today, less than four months after those words were uttered, is: just what side in Guinea (Bissau) were these naval attaches identifying with ? The answer, of course, is obvious, since they did not go to the liberated areas of the territory but to the Portuguese-occupied towns.

Moreover, the record shows that Mr. Rogers, on March 26, last, in a letter to President Nixon dealing with U. S. policy in Africa, had this to report:

"Believing that resort to force and violence is in no one's interest, we imposed an embargo in 1961 against shipment of arms for use in the Portuguese territories. We have maintained this embargo and will continue to do so."

If the U.S. is sending no arms to Portugal for use in its African territories just why should a group of U.S. military officers be visiting these territories. Are they to check on whether Portugal is using arms in Africa which were given to her for other purposes? Or are they seeing how well Portugal is utilizing the lessons gained by her master in Vietnam against the Africans who are fighting in a similar armed independence struggle.

Of course, the matter could be looked at from another angle. Mr. Rogers just returned from Europe, where he attended the NATO meeting and negotiated with the Portuguese government representatives for the right to continue military bases in the Azores islands. Portugal has been asking for something more than money -- she wants United States assistance fighting what it calls "terrorists" in its African territories. And it could be that the visit of the U.S. naval officers is meant to symbolize American moral support to the murderous white minority rule in Guinea (Bissau), Angola and Mozambique.

The visit also brings to mind what Sahrfudine Khan, the New York representative of the Mozambique Liberation Front told *United Nations Report* a few weeks ago -- that "the maintenance of U.S. bases in the Azores is for the purpose of perpetuation colonialism and racism in southern Africa."

The Nixon administration has been expert in being for war and peace, for intergration and segrégation for welfare benefits and rugged individualism. It is trying in Africa to be for colonialism and freedom. But the naval officers' visit emphasizes again that the U.S. position is loaded in favor of racism and colonialism. One way to correct this sitaution is a mass response to Brother Cabral's appeal.

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SPORTS

Football:

Former Alouette quarter back Carrol Williams has been signed to play with the British Columbia Lions during the 1970 season. Brother Williams, a very talented player was cut by the Alouettes during the cause of the 1969 season. Black athletes that channel their talent to the game of football has over the years excelled playing in every position except quarterback. This is not difficult to conceive when one understands that the quarterback is the pivot and in a very real sense the leader of the team. To believe in 1970 that a Black Man irrespective to his ability will receive the necessary cooperation to lead a professional football team owned by extensive white capitalist (monopoly) concerns is to loose sight of the historically denegrated position of our people in white society. A successful black quarterback in a broad sense disproves the very image that the white man is determined to perpetuate of black people.

In Brother William's case, he was cut by former Alouette head coach Kay Dalton who is now being employed by the B.C. Lions. It is interesting to note that Dalton was well aware of the brothers' ability before unjustly cutting him last year. He has sufficient confidence in Brother Williams to sign him with the B.C. Lions.

We must follow these developments very closely this season. We are confident after consultation with several Black players still with the Alouettes

Con't page... 8

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BLACK POWER CONFERENCE CANCELLED

The Black Power Conference, originally scheduled to be held in Barbados, W.I., July 8-12, 1970, has now been cancelled. Pressure on the part of persons unfriendly to the cause of Black unity has forced the government of Barbados to withdraw its permission for the Conference to meet on that island. For many reasons, which the Conference committee deems repressive, the government of no other Caribbean island is prepared to act as host to the Black Power Conclave.

The Conference Chairman, Roosevelt Brown, has said that "it is a matter of grave concern to us that no Black government in the Caribbean area at present has the freedom or the power to open its facilities to our Conference".

As matters stand now, the Central Planning Committee will probably have to resort to a United States locale, for a Conference rescheduled probably for September of this year.

It is the Conference's understanding that American, British, French, and Dutch colonial interests, which still hold sway over the governments of the West Indies, are fearful of the least expression of the concept of Black Power. Joining them in their fear and their efforts to block the Conference have been white businessmen in the Caribbean - such as hotel owners, sugar planters, bauxite company executives, and other big-business interests such as banking and insurance - plus Black bourgeois governments throughout the area, who fear uprisings, especially after recent mass protests in Trinidad. Spokesman for these governments claim that acts of protest have escalated since the first Black Power Conference in Bermuda in 1969.

The Conference, however, points out that many Caribbean grievances are old scores which have been resisted since the beginnings of colonialism and against which notable struggles of the 1920's and 30's have been waged, including those of Marcus Garvey, George Padmore, and many others.

The government of Barbados issued demands to the Black Power Conference to which the Conference, in preservation of its autonomy, found it impossible to agree. Included in these demands was the insistence: "that no one shall be excluded on the basis of race or colour from attending any workshop or meeting held by or under the aegis of the Conference".

Members of the Conference have received directives from many Black West Indian governments that they shall not attend or speak at any meeting or assembly of persons. They have also been bound by repressive restrictions not to address any school, college, or other gathering or make any tape or other recording.

Since the recent demonstrations in Trinidad, new legislation has been passed throughout the area (in many West Indian islands) restricting freedom of speech and assembly. These laws have been the object of further acts of protest against their repressive nature. The recent canefires in Barbados Advocate-News was start Grenada over the May 9/10 weekend, at least one of which, according to the Barbados Advocate-News was started by a Molotov cocktail; and the communications workers' Cable and Wireless strike, begun on May 12, are all indications of popular dissatisfactign with recent government acts.

In view of the impossibility of holding the Black Power Conference in the Caribbean this year, the need for Black education toward Black self-interest and unity in a time of repression is more than ever the Conference's concern and will no doubt be a major topic of discussion when the Conference does convene in the Fall.

BLACK HORIZON

The tranquility! (L. to R.) Clifford Clemons, John Jackman, Leo Knight, Leon Blackman, Michael Sutherland, Huey Sealy.

The TRAN. . .?

The "Tranquility" which is made up of six Black fellows, might possibly become Montreal's number one band. They became interested in music for their own personal enjoyment and then soon after were offered bookings because of their talent.

The group consists of two former members of the well known "Dynamic Ones", Clifford Clemons, the trumpet player and John Jackman, the drummer. The other members are Leon Blackman, trumpet player and lead singer, Leo Knight, the base guitar player and background singer, Michael Sutherland, lead guitarist and back ground singer and Joe, the organist.

Last month they played at the Panther's Pit and by popular demand were called back to perform another evening. Otherplaces that they have performed are: the "Disc Cave", Montreal High School and the Negro Community Center.

These young men are for the most part still in school and although music is becoming a big part of their lives, they still feel that in this day and age they, as young Blacks, have to have a good education which they will use to further the Black community.

Peter Jackman
Charles Henry

N.C.C. DANCE RECITAL

by Myerl Cristopher

The Negro Community Centre dance retical for the children who take tap and ballet, was a big success this year. Olga Spencer, choreographed a bigger and better show by far this year. Along with the help of Gladys Astwood, the pianist, Joey Braithwaite, the drummer, and Olga's nieces, the year was brought to a colorful end. The performance just went to show how Black children and youths, aging from 3 to 17 years of age can really do their own thing! The production was so impressive that someone even suggested that it should be performed on television.

Together the Blacks from the community helped to organize the community talents and present a most enjoyable night. Mrs. Clarence Layne and Mrs. Clayton are both good examples of solid community support. These two women made over three hundred costumes, plus the ones they made for their own children, thus helping those who would have had none for the recital.

The little ones were two different personalities all evening. Behind the stage they behaved like inexperienced performers, but once on stage they were real professionals. The audience responded to the unified dancing through their overwhelming applause.

BLACK HORIZON would like to complement Mrs. Spencer, Gladys, and Joey for the interest they have shown in the Black youths and we fully appreciate the fact that through helping each other we can succeed.

THOUGHTS ON MY MIND OF NOW

Unity we talk about
Freedom now, is what we shout
Our voice rise thru' out the land
Our arms extend and show clenched hands.

There is no question of right or wrong
Freedom is our present song.
We've sung many in 300 years
Few songs of joy - many filled with tears.

Individuals we cannot be
Each other we must see as family.
But do these words we take to heart?...
From what I see not the greatest part
of us go out of our way to relate to
others- our so-called sisters and soul brothers.

Do we expect in this way to become
a united people - to be seen as one?
To speak one thing and do another
We must realize can go no further
An attitude of such by us
Can only help to reduce the thrust
we must maintain to push thru'
the stagnant spirit which helps subdue us.

I hear some say the answer is thro' racial co-operation
But I don't see how that can build our nation.
We have co-operated long enough
Time to get up and do our stuff,
Tho' the thought to me is not hard to take -
A one sided world does not an equal humanity make.

I've asked some questions, stated some views
The answer however is up to youse
For the conviction we need must come
from within-a definite decision before we can really begin
But maybe it should be us instead of youse
For I find myself wearing your same shoes.

Sincerely
Terry Sheppard

SOUTH AFRICAN EXILE FIGHTS CANADIAN RACISM

N. Gyles

One June 11th 1970 Brother William Alexander was fired from his position as Head of the History Department of Cardinal Newman High School. The School Commission acting out its part in the racist Canadian mosiac fired this brother for his political views.

After a speech denoucing the murder of Rev. Martin Luther King on 5th April 1968, the school accused William of speaking too harshly. The School realizing the weakness of its case against the brother decided to charge him with incompetence. Brother Alexander took the case to court and on November 24th 1969 the judge dismissed the charge of incompetence made by the School.

Unhindered by any sense of justice and propelled by spite and racism the Commission acted to fire the brother as of June 11th 1970 on the grounds of insubordination.

This case serves to highlight the fact that racist school administrators are panic stricken at the thought of truth being spread by teachers throughout the school.

It is up to the Black community of Montreal to let its will be known to the Montreal Catholic School Commission and to Cardinal Newman High School. The struggle waged by Brother William an exile from South Africa, is a common battle waged by African people where ever they are.

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The Taboo against knowing your "self"

Serving in this industrial society, has caused us to suffer from a lack of beneficial relationships. In order to remedy this situation this writer proposes that; the youths in our community come together with a view to establishing a community centre. This centre would enable us to bring about a solution to the problem. This solution would take the form of a big brother or big sister relationship. In such a relationship it would be possible to form discussion groups, cultural enrichment groups, and have sports activities and outings. Things of this kind would supply the richness of human relationships we so desperately need.

Clarence Gittens

UHURU
Is a black news media owned, operated and controlled by the black community of Montreal.
Editor: NORMAN GYLES
Advertising Sales: BRENDA DASH
Circulation: JIM STEPHENSON, Betty Howard & Abiatola Chaka
Photographers: KENNETH WILLIAMS, & LEO JACOB
2554 St. Antoine St. W.
Montreal, Que.
Canada.
UHURU is published twice monthly.

BLACK CAPITALISM

con't page... 2

the present Black professionals, (lawyers, accountants, business administrators) to offer their services in the effort to organize an economic stronghold inside the Black community; and to aid aspiring Black entrepreneurs in the general routines of running a business.

4) The Black businessmen to be, must realize the fact that he cannot succeed if he retains the attitude of: "Blacks dealing with Blacks only" policy. He must welcome the other segments of the North American society with "open pockets", and use the white man's earned dollar to the Black man's benefit.

5) Blacks must realize that to attain the level of economic success, that the general business practices used in the white business society, must also be used in the Black society. Prices and items must be competitive and quality controlled; definite accounting records maintained; employer to employee relationships clearly stipulated - (not a friend to friend basis), and the many other important facets in running a business.

6) Finally, but most important of all, the Black people of Canada must invest inside the community itself, and support its operations. A Black community corporation should be organized, a provincial and federal charter obtained, and shares in the corporation sold te raise capital for the sake of investment. The capital received should be invested in businesses mostly in the retail area, and definitely in real estate. Also from this raised capital, loans can be made to already established Black businessmen.

The aforesaid procedures are only a few, of the essentials in reversing the present day situation, but are quite important in instigating a Black business trend in Canada.

"WHAT WILL THE ECONOMIC CHANGE BRING"

If a Black community corporation is formed and operated in the correct manner so as to attain a level of economic success, many goals that the community has been fighting for, asking for, and begging for, for several years, will eventually be in their grasps. It will no longer have to be a waiting game with the governmental institutions to legislate civil rights programs, or inititate educational, social, health and welfare, cultural, and housing changes.

The prime result of economic freedom is that it frees you as far as these things are concerned, only if the capital circulating in the veins of the Black community is channeled into a constructive force.

The community itself, through economic freedom, is then capable in its own right to originate stable and working programs in the field of education and cultural activities, and other programs which we have done previously without.

If Black business commence to flourish, it will open the way for increased employment in the Black community. Black students at all academic levels could cease to worry about searching for employment in the white structural business and industrial society where they are more than often rebuked and harassed.

The increased economic freedom will mean that Blacks would be able to construct their own housing and business premises, freeing them from the exorbitant rents white landlords are now charging for rat and roach infested flats.

I could continue to list all of the things that a new economic freedom could do for the Black community, but to give you the general idea, I have only listed a few.

Above all things, if the Black community as a whole wants to free itself from the present situation, it must get together as an economic force, and plow ahead to achieve the goals they are now striving for.

To rid the Black community of the starvation of body, mind, and soul, and to make a place in the Canadian society, is the responsibility of the Black people, and not the rsponsibility of the white structural Canadian society. Christopher Rollins

EDITOR'S NOTE

It is true that the Black community as a whole needs to become economically viable and its resources controlled by Black people to be rechannelled for their own benefit, but we cannot subscribe to any form of capitalism - black or white, we cannot use our skin colour to replace white exploitation with black exploitation. We have defined blackness several times subtly and consisely and the definition is always inconsistent with exploitation. We can and must gain economic control of our community, but only as a cooperative effort (and history has shown that anything else fails) for there is only one thing as bad as a white oppressor and that is a black one. Furthermore the only way in which we can subscribe to fitting into the Canadian Mosaic is if that mosaic did not oppress anyone in the Caribbean racially or economically and if it not only stopped its racism and imperialism abroad but started to fight against any such acts by anyone against our brothers, sisters and other oppressed people anywhere in the world...

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BLACK EDUCATION

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sisters realizing that the strength of the Nation depends on mutual love, respect, and dignity.

TECHNICAL SKILLS

There are certain technical areas vital to the building of a Black Nation which should be included in the Black Education Curriculum. Biology, Chemistry, Engineering, Mathematics and Architecture should all be taught with the goal of providing Black People with the resources necessary to structure, improve and maintain a self-sufficient Nation. –

COMMUNITY

Historically, the official instrument of education has been kept separate from the lives of the people in the community it is supposed to serve. The alienation of Brothers on the block from any kind of isolated approach to education is a depressing reminder of this separation. The Black Education Program should move toward expressing itself in terms of the total Black Community, rather than limiting its activities to the students who are taking academic part in its construction and development. This will mean the institution of a carefully designed segment of the Program dealing specifically with such areas as participation by students and staff in projects being carried on by Black schools, political organizations, businesses, churches, etc. The Community, then will become a crucial part of the Black Education Program, and the Program will become equally important to the lives of the people in the Community.

CONTROL

The Black Education Program recognizes that control is a critical issue within the Black Education Program as well as the community as a whole. The control of the Black Education Program must be kept in the hands of Black People. Decisions on whether any white teacher should teach a Black Education course and other such matters are tactical questions which would be decided by the Black Education Committee, but the issue of control of the Black Education Committee is substantive, therefore must be in Black People's hands.

The fallacy of coalition has been a hard learned lesson for Black people. The necessity for having both representatives which are responsible to the Black Community in addition to having an independent source of power has become a very clear issue. The Black Education Program accepts the principles of control as fundamental to the building of a Black Nation and the self-respect of a People.

The Black Education Program will, in essence, be at once a cultural and educational vehicle for creating awareness, confidence and determination in Black People in order to achieve liberation, self-sufficiency and Nationhood. It will provide the interaction and cooperation necessary for atmosphere of productivity and unity which must exist in order to insure the meaningful and lasting bringing together of Brothers whose Blackess will help define and support the creation of a new world.

BULLETIN BOARD

The Pastors Aid of the Union United Church will hold its annual Father's Day Tea at 3007 Delisle Street on Sunday May 21st beginning at 4 p.m.

Beaver Temple Lodge will sponsor a picnic to St. Albans Vermont on Saturday July 25th. Buses will leave from 710 George Vanier St. at 7.30 a.m. Adults: $5.00, children: $2.50.

Dance to the music of the Melotones Steel Orchestra on Friday June 26th at Carpenters Hall.

Happy Gang will hold their Annual Picnic July 18th to St. Gabriel de Brandon. Buses will leave 710 George Vanier at 8 a.m. Adults: $5.00, Children: $2.50.

John H. Madisson Booster Picnic will be held July 4th at 9 a.m. to St. Edward Zoo. Buses leave Elks home - St. Antoine & des Seigneurs. Adults: $5.00. Children: $2.50.

Dance - Rialto Hall June 27th. 5711 Park Ave. Music by Roses Calypsoul Beat admission $1.50 advance; $2.00 at the door.

WANTED
Young lady going to Trinidad take care of a child on plane will pay for services
937-6928

SPORTS

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that BrotherWilliams as far as ability is concerned given the necessary protection and team cooperation is easily among the top three quarterbacks in Canada - particularly with Russ Jackson retiring. Let us wish him every success in trying to achieve what is still today "The Impossible".

Soccer:

Assisted by a talented group of Africans, Brazil so far has proven themselves to be easily the most complete team participating in the World Cup Tournament in Mexico. In defeating the Czechs 4-1, England 1-0, Roumania 3-2 and Peru 4-2, Brazil is expected to represent the Third World in the final clash next sunday against West Germay or with a surprise win, Italy.

African Star Pele the No. 1 player in the world today who at 29 has scored a record 1000 goals in 1st class competition has been the spark plug on the team so far. With himself, Jair, Revelino and Tostao in top form Brazil should reclaim the cup which they lost in 1966 and by implication obtain the right to permanent possession.

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